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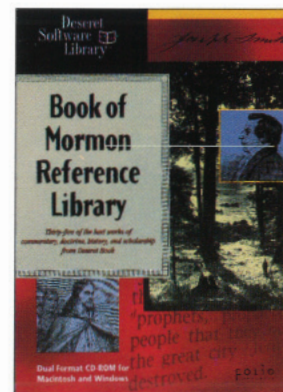
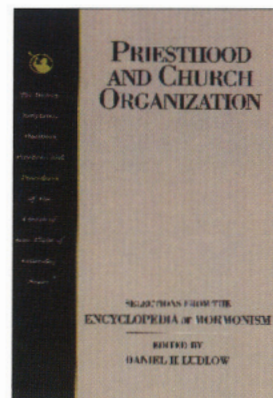
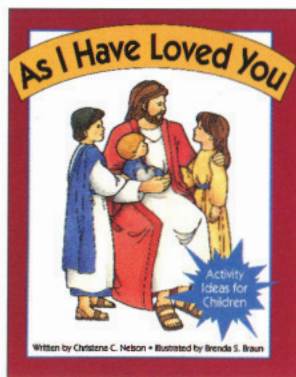
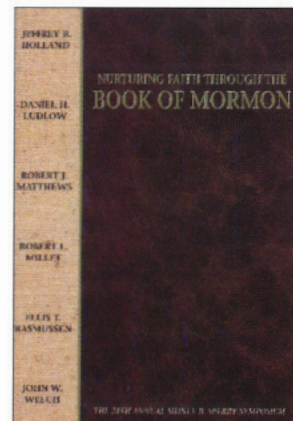
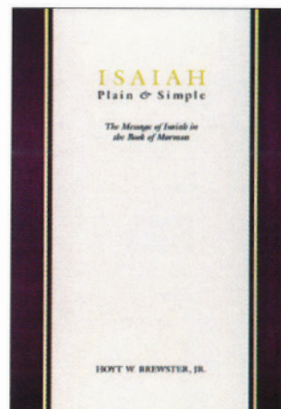
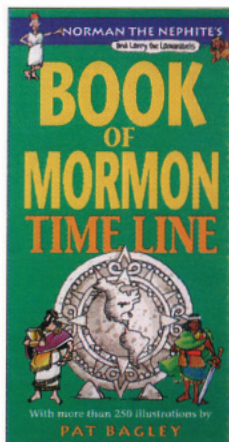
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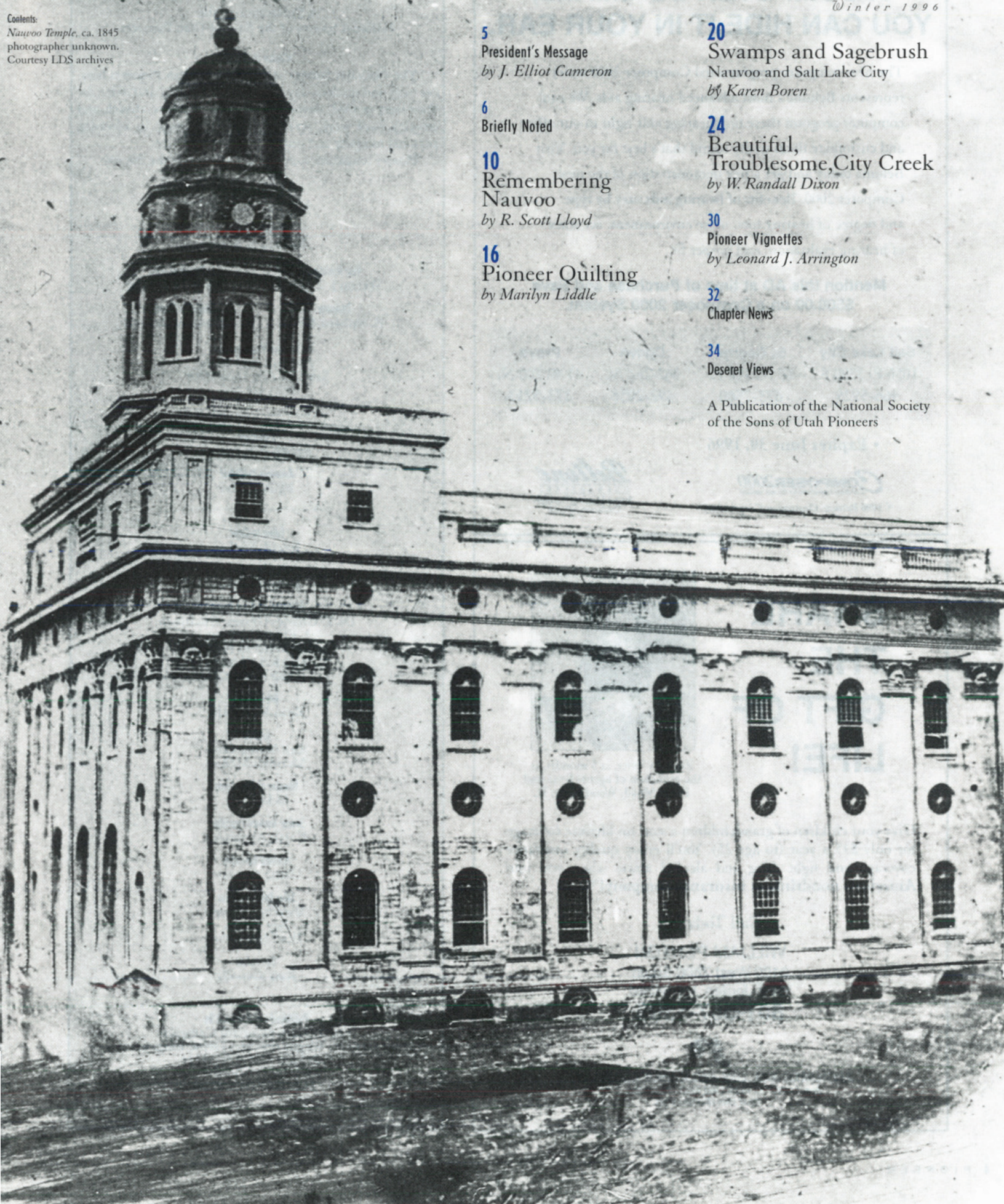
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of the Sons of Utah Pioneers



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PIONEER

A Publication of the
National Society of the Sons of Utah Pioneers

Mission Statement

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

Pioneer magazine supports the mission of the Society.

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usually as the New Year begins we take inventory of our lives and make resolutions to do better. That is good, especially if we keep the resolutions!

The celebration of the Centennial of Statehood in Utah gives us an occasion to reflect upon our heritage.

None of us is self-sufficient, nor are we self-made. There is always someone else in our picture. Since our birth many, both known and unknown by us, have had an effect upon our lives. Our indebtedness is manifold.

The pioneers who came to the valleys of Utah to subdue the land and colonize the communities need to be remembered and praised. They were determined to provide a better life for their posterity. They built comfortable homes, and with family and friends laid the foundation for statehood. We are the recipients of their early efforts.

Some in our day would discount the efforts of the pioneers who arrived before statehood. Attempts are being made in some quarters to eliminate reference to the history that developed before 1896. That must not be permitted. The state of Utah did not just "happen." It was nourished by many who ask only that we, who are beneficiaries of their efforts, maintain a place where the values for which they sacrificed might be perpetuated.

We are reminded regularly through the press that young people today do not

know the basic facts about American history. Perhaps it is also true that descendants of Utah pioneers do not know the basic facts about Utah's history.

We know there were Native Americans, trappers and explorers who visited these valleys before the Utah pioneers came. They must be remembered by the students of Utah history, along with the reasons the Utah pioneers moved to Utah. Had the pioneers not been compelled to move west, because they were driven from their homes in the midwest, there would not have been the population base required for statehood.

According to America's Founding Fathers, the pursuit of happiness is one of our "inalienable rights." The idea that being rich, famous or beautiful will make one happy turns out to be wrong. The things that make people happy are faith, hope, attitude, friends and family—the very values that brought the pioneers to the Utah valleys. We are reminded that we must not be slothful, and that a slothful servant is an unwise one who receives no reward (Doctrine & Covenants 58:26-29). We are further reminded that "he (who) rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift" (D&C 88:33).

How appropriate these statements are for us as we recognized the Centennial of Statehood in Utah. ▼

Utah's Centennial: A Time to Recommit



by
President J. Elliot Cameron



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embers of the Sons of Utah Pioneers will have a chance to see Utah County as it was and as it will be during the 1996 National Encampment in central Utah Sept. 12-14.

According to Encampment Chairman Blair Scofield of the host Brigham Young Chapter, the theme for the encampment will be "Wagon Trek to High Tech."

"Although most members of the SUP have been to Utah County many times, we're planning to take them places that they may not have seen before," Scofield said. "They will see some interesting, out-of-the-way historical sites as well as some new places that will have impact on Utah County and the entire state of Utah well into the next century and beyond."

Scofield said he is also hopeful that the as-yet-unannounced open house for the LDS Church's new Mount Timpanogos Temple in American Fork will coincide with the encampment. "If it does, we will be able to arrange tickets for our guests," he said.

The encampment will be headquartered at the Orem campus of Utah Valley State College, which is within easy access of many hotels, motels and trailer parks in the Provo-Orem area. "Mid-September is a beautiful time of year in Utah County," Scofield said. "With so much going on here and with so many historic things to see, this promises to be a most enjoyable encampment with our SUP friends."

For more information on the encampment, please call Scofield at (801) 224-3940.

1996 Encampment: 'Wagon Trek to High Tech'



is more than just the deadline for turning in your income tax. It is also the deadline for submissions to the SUP's new compilation of biographies of Utah's pioneer men.

The volume, which is being prepared as part of the SUP's observance of Utah's pioneer sesquicentennial in 1997, will focus on information about pioneer men who came to Utah between July 22, 1847 and May 10, 1869. The Daughters of Utah Pioneers is preparing a similar volume focusing on pioneer women.

Submissions should include the pioneer's name, birth date and place, death date and place, the name and date of the pioneer company in which he traveled, biographical information (including birth, marriage and death dates and places) for his spouses and children and an outline of his accomplishments, church duties, occupations, community service and talents.

Entries should be submitted to the SUP National Headquarters, 3301 E. 2920 South, Salt Lake City, Utah 84109. Because of the cost of publishing the book, a \$25 entry fee will be required for each submission. For more information, please contact Florence Youngberg at the National Office: (801) 484-4441.

The Iowa Mormon Trails Association,

in conjunction with the State Historical Society of Iowa, Brigham Young University's Department of Religious Studies, the Joseph Fielding Smith Institute, Nauvoo Restoration Inc. and the Mormon History Association, is sponsoring an Iowa Mormon Trails History Symposium as part of Iowa's Statehood Sesquicentennial.

The symposium will be held May 3 and 4 at the State Historic Building in Des Moines. It will feature scholarly papers examining the Nauvoo exodus, the departure of Brigham Young's pioneer company, social life on the trail, women's experiences during the exodus, the Mormon Battalion and LDS settlements on both sides of the Missouri River. Historians presenting papers will include

Stanley B. Kimball, James B. Allen, William G. Hartley, Susan Easton Black, Richard Bennett, Ronald K. Esplin, Jill Mulvay Derr, Larry Porter and Loren Horton, Iowa's senior historian.

Those who are interested in attending the conference should contact Bill Price of the Iowa Mormon Trails Association, P.O. Box 215, Nauvoo, Ill. 62354.

The SUP

and Hyde's Encore Tours are joining forces for a special Centennial Trek to LDS Church historical sites in and around Nauvoo, Ill., Aug. 1-10. Tour stops will include Liberty Jail, Far West, Adam-Ondi-Ahman, Carthage Jail and the "City of Joseph" pageant. The tour will also venture to St. Louis and Branson, Mo., where visitors will be entertained by some of the greatest musicians in the world.

Cost of the tour is \$1,220 per person double occupancy or \$1,130 per person

quadruple occupancy. For more information, please contact Marilyn or Palmer Hyde at (801) 966-4242.

Are You A Descendant

of Samuel Brannan or any of the Pacific Pilgrims who made the historic 24,000 mile voyage aboard the good ship Brooklyn in 1846 that brought 238 Mormon pioneers from New York to California? The LDS Church in California is looking for you. "We are trying to make contact with the descendants of the 238 passengers of the Ship Brooklyn," said Lucretia Markham Jones, a church Public Affairs representative in Walnut Creek. "July 31, 1996 will mark the 150th anniversary of the arrival of Mormons in California. We are planning a variety of activities and we would like to be able to invite interested descendants."

So if you're a descendant, consider yourself invited! Better yet, contact Jones at (510) 687-8569 and let her know that you're interested in the celebration.

Keep the seaborne legacy alive! ▼

Calendar of Events

April 15

Deadline for Pioneer Men of Utah submissions

May 3-4

Iowa Mormon Trails History Symposium in Des Moines, Iowa

June 3-28

Centennial Wagon Train from Logan to Cedar City in Old West style

June 29

Rededication Ceremony for This is the Place State Park

Aug. 1-10

Church Historical Sites Tour

Sept. 12-14

National SUP Encampment in Central Utah



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N *Remembering* Nauvoo



Symposium Speakers Paint Picture of Pioneer "Gathering Place"

BY R. SCOTT LLOYD

A "gathering place," a "temple training center" and a "wagon-making workshop" were several ways in which the Nauvoo, Ill., of 1845-46 was characterized by speakers at the third annual Mormon History Symposium, sponsored Nov. 11 by the National Society of the Sons of Utah Pioneers.

One hundred thirty participants assembled at the national headquarters in Salt Lake City for the symposium, during which four scholars focused on the exodus from Nauvoo by the Utah pioneers, which began in February of 1846—exactly 150 years ago. Speakers included Milton V. Backman Jr., professor of LDS Church history at Brigham Young University; Ronald K. Esplin, director of the Joseph Fielding Smith Institute for Church History at BYU; Major George Bascom of the U.S. Mormon Battalion; and William G. Hartley of the Smith Institute.

Nauvoo, the Temple Training Center

"Nauvoo was a place where Latter-day Saints were prepared for the trials of crossing the plains and establishing a new settlement in the tops of the mountains," said Dr. Backman, alluding to a prophecy in Isaiah 2:2. "It was primarily a temple training center. And it was the area where President Brigham Young emerged as the prophet, seer and revelator of the church as president of the Quorum of the Twelve Apostles."

Even before their expulsion from Missouri dur-

The Camp of

Israel did

not wait

for spring.

They began

to cross the

Mississippi

River in

February.

ing the winter of 1838-39, LDS faithful had been aware of Joseph Smith's prophecies that the Saints would one day be a mighty people in the Rockies, Dr. Backman noted. But moving west at that time would have been out of the question. "One reason ... is that the West was a great no-man's land," he said. "This area that was part of the Louisiana Purchase was part of the great American desert. The people knew very little at that time about this region. Moreover, this area that became Utah, Nevada, Arizona and part of New Mexico belonged to Mexico. There was only one legal religion in Mexico at that time, and that was the Roman Catholic faith."

Thus, the pioneers could not have moved legally into the area immediately after the Missouri expulsion. "But in 1846," Dr. Backman continued, "because of the Mexican War, the Saints were able to cross the plains and move into this area and be protected by the United States army. So there was a necessary interlude between Missouri and the exodus west, and the Saints [established] Nauvoo."

Mormons had been gathering to Nauvoo for seven years prior to the 1846 exodus. At the time, some questioned the wisdom of gathering to a central place, reasoning that it made them an easier target for persecution. But according to Dr. Backman, "the main reason they gathered was to learn the doctrines of the Kingdom and to build a temple and







receive temple blessings. They were not ready for the rigors of crossing the plains [right after the Missouri experience]. They were not spiritually prepared to conquer the desert until they received the blessings that were given in the temple in Nauvoo."

It was also a time of training for Brigham Young, Dr. Backman said. As president of the Quorum of the Twelve Apostles, he had spent much of his time abroad as a missionary; now, Joseph Smith instructed him to stay in Nauvoo most of the time. "Why?" Dr. Backman asked. Then he answered his own question: "So he could learn the doctrines of the Kingdom. So he could learn the temple ordinances. So he could receive temple blessings. So he could receive the authority to be the next prophet of the church. Nauvoo was a training center for President Young."

The Twelve Apostles, under President Young, were given responsibility to assist in building the temple, Dr. Backman noted. "It was during the Nauvoo period that Joseph unfolded what I call temple teachings," he said. "I don't know of any religious leader in American history who has unfolded more distinct teachings than the prophet Joseph Smith," including the concepts of celestial marriage, pre-mortal life, plurality of gods, the corporeal nature of God and the mission of Elijah to restore the power to seal families together in an eternal chain.

"You will notice," Dr. Backman said, "that there is harmony, a relationship between all of these teachings... There was a tendency for people in the Nauvoo vicinity to either accept all of these teachings or reject all of these teachings, because they're all integrated."

Thus, after the martyrdom of Joseph and Hyrum Smith, the crisis in leadership centered on whether people accepted or rejected the temple teachings, he said.

"The question the people in Nauvoo faced was not whether Brigham Young or Sidney Rigdon or someone else should be leaders," Dr. Backman concluded. "The question was, was Joseph Smith a prophet of the Lord when he unfolded these teachings and temple ordinances. The temple, more than anything else, separated them."

Brigham Young: The Exodus Leader

More than just a great tactical leader, financier,

*"They
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Nauvoo."*

organizer and settler, Brigham Young was a great spiritual leader, Dr. Esplin said during his symposium address.

Even LDS Church members tend to view Brigham Young's gifts as more temporal in nature than those of Joseph Smith or succeeding prophets, he noted. In fact, according to Dr. Esplin, Brigham Young was visionary, he received revelations, he understood the Lord's priorities and he was dedicated to carrying them out.

Dr. Esplin quoted Brigham Young as saying, "This is the extent of my duty: to get up every morning and to find out what the Lord would have me do today, and then to go out and do it."

Long before Joseph's martyrdom, the Mormon pioneers' exodus to the West had been foretold, Dr. Esplin said, and was understood by Brigham Young and other Church leaders. "[Brigham] understood that in order for the people to become all that they had to become, they could not stay among their enemies and be badgered all the time," Dr. Esplin said. "Without the move west, they could not become

the Lord's people in this dispensation."

Brigham was taught by Joseph Smith that the Lord's priorities were first to finish the temple in Nauvoo and second to go west, Dr. Esplin said. Thus, after the martyrdom, he dedicated himself to finishing the temple and seeing that as many church members as possible received the ordinances before the exodus.

Some of their enemies got the idea that the Saints had to be driven out before the temple was finished, because if they finished it, they would never leave, Dr. Esplin said. "The temple had everything to do with the timing of the exodus," he concluded. "The enemies were right, but they were also wrong. The Mormons weren't going to leave until the temple was finished, but once it was finished and it had fulfilled its purpose, they could leave."

Remembering the Mormon Battalion

Dressed in the uniform of an 1846 infantry officer, Major Bascom cited the mustering of the Mormon Battalion as another example of pioneer persecution during the transitional year of 1846. "The government request for troops while we were scattered out on the plains of Iowa was most unfair," he declared.



*"The
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Trials of Crossing Iowa

According to Dr. Hartley, the main migration of the LDS Church from Nauvoo is largely untold. The popular understanding seems to center, rather, on the initial exodus in 1846.

"Diary accounts of the Iowa crossing indicate that Brigham Young had at most 500 wagons in the 'Camp of Israel' [the vanguard party], and probably our best estimates are 3,000 people," he said. Another 7,000 or so were not part of the Camp of Israel, but came later in 1846, when weather and other conditions were better.

The original plan for the evacuation of Nauvoo called for the exodus to take place in the spring "when the grass grows and the water runs," Dr. Hartley said. Thus, Nauvoo was a "wagon-making workshop" during the winter of 1845-46, he said.

But the Camp of Israel did not wait for the spring. They began to cross the Mississippi River in February 1846, with many wagons ferrying across the river until it froze late in the month. Then they crossed on the ice.

Unprepared to begin the trek to the Rocky Mountains immediately, the Saints built temporary settlements, he said. The three main ones in Iowa were Garden Grove, Mt. Pisgah and Miller's Hollow (later called Kanesville). But Dr. Hartley said about 70 other tiny settlements have been identified in an area of eight square miles. "We guessed at a lot of them, because we just don't know for sure where they were, but we know about them from diary and life-story accounts," he said.

In fact, it was not until 1852 that the main body finished crossing the plains. "Brigham Young said [in effect], 'You people are getting too comfortable out there on those nice Iowa farms; you get out here,'" Dr. Hartley said. "So the word went out to close down Kanesville and close down the other Mormon settlements."

He said he has found while mapping the Mormon Trail in Iowa that local residents consider the trail and settlements part of their own historical legacy, even though most are not members of the Mormon Church. Thus, the Iowa Mormon Trails Association plans activities in 1996 to commemorate the trail sesquicentennial, part of the Iowa State Centennial. ▼

R. Scott Lloyd is a writer for the LDS Church News.

Drawing upon Brigham Young's discourses, Major Bascom said the request was disproportionately demanding. The United States population at the time was 20 million, and 30,000 troops were required for the Mexican War. Brigham Young said, "If all other circumstances had been equal, if we could have left our families in the enjoyment of peace, quietness and security in the houses from which we had been driven, our quota of an equitable requisition would not have exceeded four persons."

But the Mormons complied, quickly raising the force. In so doing, Major Bascom said Brigham Young preserved the pioneers from destruction. "President Brigham Young," he explained, "was informed on the best of authority that a United States senator from Missouri received a pledge from President Polk that if the Mormons did not raise a battalion, he, the senator, might have the privilege of raising volunteers in the upper counties of Missouri, Iowa, Illinois and Kentucky to go out on the plains and use them up."

Brigham later remarked, "I played their game and I fooled them."

In addition to averting disaster, the battalion benefited the church by using their uniform allowance of \$42 per man to help their families cross the plains and "to gather the poor from Nauvoo," Major Bascom said. They also brought valuable seed from California to the new settlement in the Salt Lake Valley. And they were able to purchase and bring to Utah two cannon, which were used in the Utah War to discourage Johnston's Army.

The Mormon Battalion also influenced history by forging what are today's major routes in and out of California and by participating in the discovery of gold at Sutter's Mill, which resulted in the famous Gold Rush of 1849.

Rather than acting like conquerors in the area that is now known as San Diego, the battalion contributed to the community, Major Bascom said. Battalion members were invited to stay when their enlistment was up. Eightythree members did volunteer for another year.

"Five of the men, who knew how to fire brick by the New York method, actually fired 40,000 bricks and built the first brick building west of the Mississippi as a schoolhouse," he said. "The local judge took one look at it and said, 'That's too good for kids; that's the courthouse.' And that's what it is today, although it has recently been rebuilt."





Pioneer Quilting

BY MARILYN LIDDLE

The legacy of quilting and fine sewing resides in the generations of frontier women who sewed for necessity and perfected it to a fine art.

That life was difficult for pioneer women is easy to establish. They were always busy washing, ironing, sewing, knitting, making soap and candles, spinning, weaving, cooking, coloring yarn, scrubbing floors and making rag rugs to cover them. We have journal accounts cataloguing daily tasks as early Utah women were often left to provide personal and family necessities of food, clothing and hygiene.

When Bathsheba Smith wrote an account of her winter's activities to her husband in 1851, she indicated that she had done "nearly all Fathers folks house work, nine in the family most of the time...Maid father two fine shirts, mother two dresses...Maid her some pillow cases...Helped quilt two quilts...I maid my carpet, maid George A. a pair of pants and coat and siss some clothing...Maid me a nice hearth rug, maid some nice soap, maid a cushion for my rocking chair...Maid me a dress and bonnet, Bathsheba an Apron and various other things, besides cooking, washing, mending, milking, churning, feeding my cow, pigs, chickings and visiting the sick as well as the well."¹

The pioneer woman was isolated, hundreds of miles away from any merchant. Before the completion of the transcontinental railroad, she was left to her own devices as she struggled to provide for her

family's needs. Her situation paralleled that of her ancestors 200 years earlier who colonized the eastern coast of the United States. They, too, were totally dependent upon ships bringing textiles from England until American looms and factories could be established. Only when fabric could be more cheaply produced domestically were women extravagant enough to work in applique, which uses a double layer of fabric. Until then, the whole-cloth quilts brought from Europe were patched and re-patched as they began to wear. The patchwork quilt is uniquely American, the product of necessary mending to quilts that could not easily be replaced, and the same homespun that served for dresses often showed up in quilts.

The connection of pioneer quilts to pioneer clothing is close; after giving years of wear, many dresses were recycled into pieces for quilts. Hemlines were often scavenged for extra pieces of fabric. Even underwear occasionally found itself as part of patchwork quilt.

A particularly poignant story tells of William and Mary Ann Graham Daley, who emigrated to America to follow the other Mormon pioneers across the plains to Utah. They arrived Oct. 5, 1852, and settled in Provo. Their sons, David, 21, and Joseph, 17, acquired two good teams and a large wagon and entered the freighting business, carrying supplies to sell in surrounding Army and mining camps as far away as Nevada. On Oct. 21, 1872, while camping

Stitching

Social

History

Into the

Fabric of

Life

for the night several miles south of Goshen, David was killed when the horse he was riding to water spooked and threw him, stepping on his neck in the process. The grief and horror of young Joseph as he hauled his brother's body into the wagon for the return journey to Provo is beyond imagination. When word reached Mary Ann of her son's tragic death, she fashioned a quilt from his clothing, using his red flannel underwear to make the large star design in the center and his dark suit to make the background. Certainly her tears were mixed in the effort, which she called "Blazing Star Quilt."²

Katherine Parks Harris came across the plains as a toddler and remembers in her history the early trials of settling Hyde Park in Cache Valley. She notes that they used parts of old dresses in quilts because there were no stores where they could buy calico. Trips to Brigham City with eggs, butter and any grain they could spare to trade were rare and took three days. Because there were few sheep then, there were no blankets, only quilts in which to keep warm. Tops were stitched from every spare scrap of fabric to a lining, sometimes bleached salt sacks. Fillers at first were crude—sometimes moss, feathers, wool, cotton or even grass. Quilts were used to pad planks set across wagons for seats. Katherine mentions many times in her account of domestic life that people were happy, notwithstanding their poverty.

When the transcontinental railroad was completed in 1869, pioneers had access to more products and materials. Calicos replaced homespun for dresses. Scraps and their quilts became more colorful and artistic.

The social history of a people carving a new life out of a barren desert may well be read by examining their quilts. Quilts are a living tradition as they reflect social change. As textiles became more available, choices of color and design became more sophisticated. Quilts became increasingly complex and beautiful. The best quilt a family owned was usually kept for company, and a visitor may readily judge his social standing with the family by examining whether the quilt spread in the spare bedroom was the family's best, or second-best.³

The socialization of children into the craft of quilting is evident in many accounts. Many women who remember playing quietly under quilts as children also say that they persuaded their mothers to let them take stitches at an early age. As girls grew older their quilts took on an increasing complexity as they tried to fill their dowry chests before the eve of their marriage. Traditionally, brides were supposed to have 13 quilts by the time they were married; 12 were com-

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plete and stored away. The final "brides" quilt was the most beautiful of all, the epitome of a lifetime spent doing needlework. It was only brought out after formal betrothal to be completed at a quilting bee of all her friends and family, which became the ideal time to show off her trousseau thus completed.

In a history of Sarah Jane Curtis Johnson (born March 29, 1860, in Perry), the contents of her trousseau are listed: a few homemade quilts, two woolen blankets made at the woolen mills at Brigham City, some sheets and pillow slips made from bleached factory cloth and several yards of homemade carpet. With wedding gifts of three flat irons, two iron kettles, several tin pans, dishes, two homemade brooms, homemade soap, a can of honey, a can of molasses, some cured meat and sundry groceries, the new couple was ready to take up housekeeping.⁴

The gathering of friends and family to a quilting bee may be the best evidence that quilts reflect the social history of a people. According to John Irvins in *A People and Their Quilts*, a quilting bee was a social event. "Besides having a calming, soothing and therapeutic effect on women, quilting had the potential to end womens' isolation," Irvins notes. "Women engaged in few social activities, but a quilting bee, where neighbors were invited to help finish a quilt, was a legitimate excuse for socializing."

The history of quilting from pioneer times to modern times is the history of womens' lives. Heartaches, struggles, self-reliance and jubilation are all reflected in her choice of colors and patterns as they became available to her. The knowledge of this history has inspired a new reverence for these social artifacts and a renewed interest in the craft. Fabric stores cater now more to quilters than to dressmakers as the revival of a truly American art form catches fire. As they are a living tradition, they reflect social change. Modern women are quilting again, continuing the hand-stitched legacy that crossed the plains with their pioneer foremothers. ▼

Marilyn Liddle is a professional quilter who recently completed a master's degree in the theory and practice of writing at Utah State University.

1. B[athsheba] W. Smith to George A. Smith, April 13, 1851, George A. Smith Papers, Family Correspondence, LDS Church Archives. 2. Daley, Leona E, "The Story of a Quilt," *Pioneer Quilts*, a publication of Daughters of Utah Pioneers, Oct. 1974. 3. DUP, *Pioneer Quilts*. 4. Hovey, Laurretta Johnson, "Historical Sketch of Sarah Jane Curtis Johnson," May 1, 1956, unpublished manuscript housed in the DUP Museum, Logan, Utah.



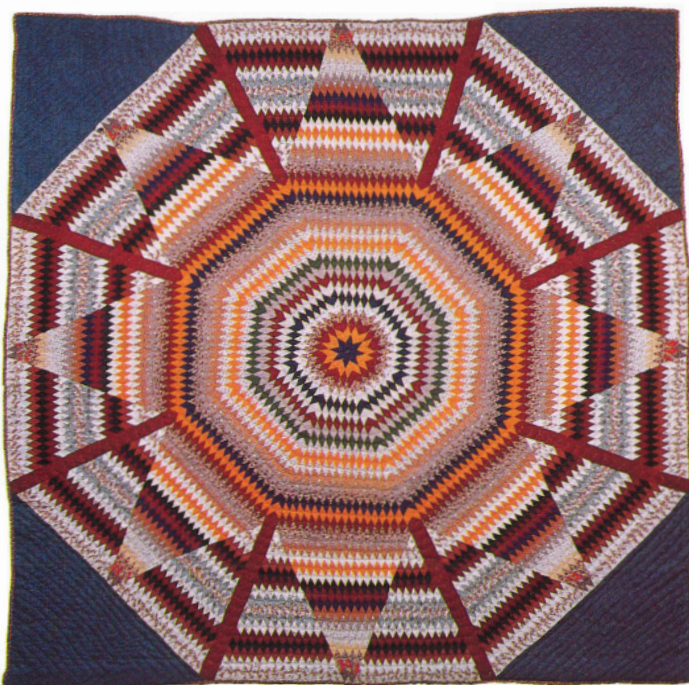
Bishop Sheets Quilt, 1872



Crazy Quilt Presented to Harriett Ny



Grape Design, Mary Coray, 1850



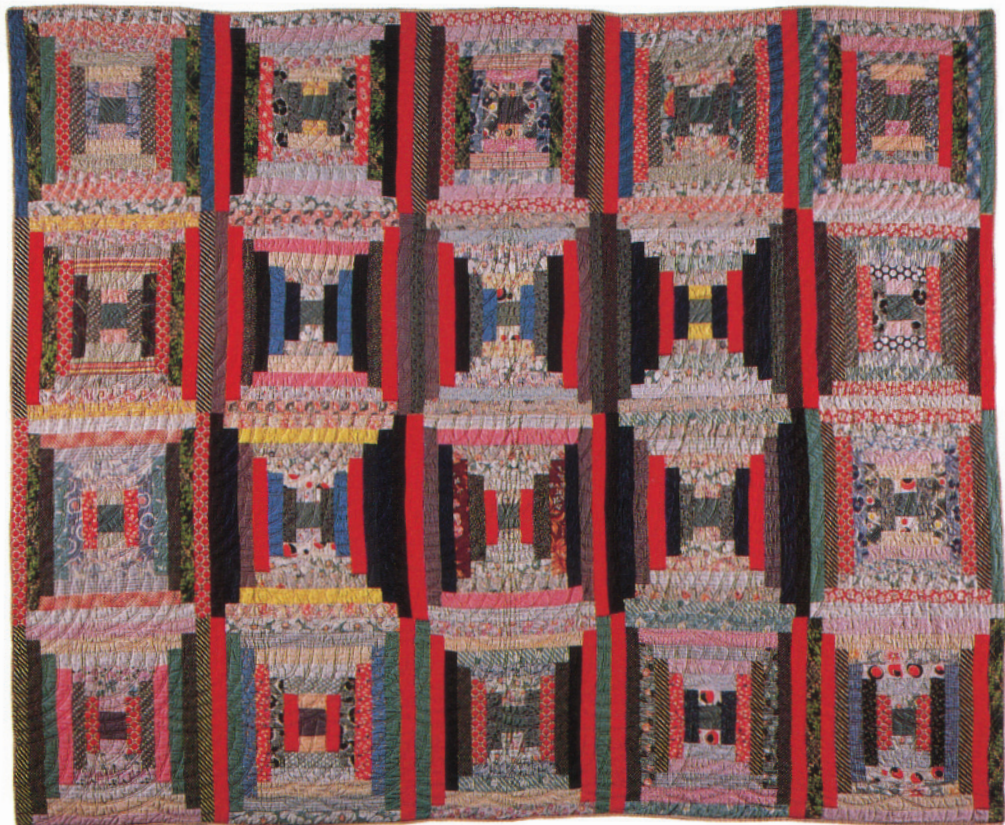
'Star of Bethlehem', Asylum Quilt, 1877



Green and Pink Quilt, Betsy and Thomas Bullock, 1847-48



yo on completion of her mission, 1899



Young Elizabeth Steele Stapley, 1900



Crazy Quilt, Calder MacKay



Swamps & Sagebrush



Jews jokingly complain that Moses led the Children of Israel around for 40 years before settling them in the only land in the Middle East that doesn't have oil.

Mormon pioneer leaders Joseph Smith and Brigham Young might be guilty of the same wilderness "offense." The bogs on the Mississippi and the alkaline flats of the Utah desert surely came short of fulfilling the hopeful vision inspired by prophetic assurances of a "Promised Land." But out of the malaria-ridden swamps of Commerce, Ill., and the empty wastelands of the Great Salt Lake basin, two beautiful, influential cities arose. Like Moses and his followers, the Mormon pioneers managed to bloom where they were planted.

It is no coincidence—and no surprise—that there are a number of striking similarities in the stories behind the building of the two Mormon cities. Author Gerald Lund, who has been immersed in early Mormon history while writing his six-part "The Work and the Glory" historical fiction series, indicates that even the layout and design of the two cities is similar.

"Joseph Smith's 'Plat for the City of Zion' was used to lay out both Nauvoo and Salt Lake City," Lund said. "The plan called for wide city streets with gardens adjoining each home."

Lund also referred to the two cities' bands and other artistic endeavors, the desire for education that led to the establishment of both the University of Nauvoo and the University of Deseret, the way they set up the respective city charters and the Nauvoo Legion and its counterpart, the Utah Militia. "There's no question that much of what the Mormons learned in building Nauvoo, they took with them to Utah," Lund said. "You can see how it has been implemented in Salt Lake and other Utah cities and towns."¹

When mob rule drove the Mormon pioneers from Missouri, Joseph Smith chose the tiny settlement of Commerce as the new gathering place for his followers even though there weren't many visible reasons to recommend the site. "The place was literally a wilderness," Smith wrote of early Nauvoo. "The land was mostly covered with trees and bushes, and much of it was so wet that it was with the utmost difficulty that a footman could get through, and totally impossible for teams. Commerce was unhealthy, very few could

Carving Zion From the Wilderness—Twice

BY KAREN BOREN

live there; but believing that it might become a healthy place by the blessing of heaven to the saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.”²

And “build up a city” he did. Renamed Nauvoo (Hebrew for “beautiful” and also, according to Joseph, “signifying rest”), the Mormon city on the Mississippi River became a prosperous, thriving community. Historian Susan Easton Black writes that “the population of Nauvoo grew from 100 in 1839 to about 4,000 in 1842, rose to about 12,000 in 1844, and stood at around 11,000 in 1845.”³

Under Smith’s leadership, the Mormons drained the swamps that blighted the area. Brigham Young would face the other extreme in the Rocky Mountains while leading his people through the building of Salt Lake City. His city of rest offered such hard, dry ground that several plows were broken in the first attempt to turn over the soil.⁴ But the miracle of irrigation helped the desert to blossom not only with Isaiah’s roses, but also with corn, wheat and hay.

One of the key lessons of the Nauvoo experience was the need for the pioneers to provide for their own defense. “We have asked for protection from our government, and have been turned away without due consideration,” Smith said soon after his request for help from U.S. President Martin Van Buren was rebuffed in 1838 (“Your cause is just,” Van Buren is reported to have said, “but I can do nothing for you”). “We will therefore provide for ourselves.”⁵

The Nauvoo charter was drafted as three charters in one, “granting corporate status to the city, a university and a city militia. The previous practice was to establish schools and also militia units by separate acts.”⁶

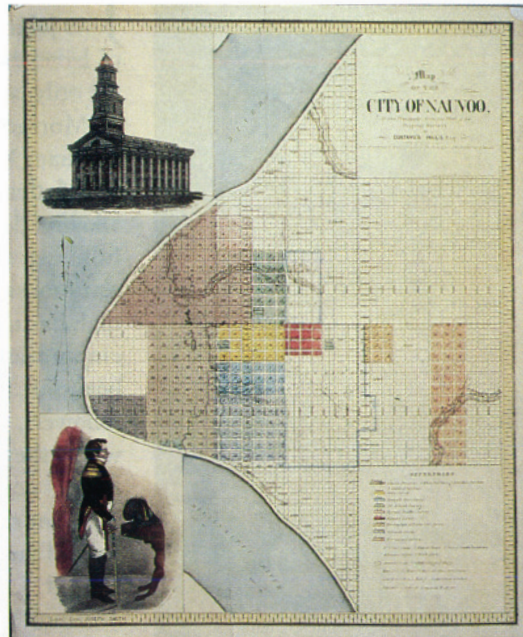
The Nauvoo Legion caused no small stir in the region. “The parades and other activities of the legion—which included mock battles—attracted visitors from near and far. Indeed, the legion became so popular that many non-Mormons joined the ranks. At its peak, it is said to have numbered 5,000 men, the largest such body in Illinois.”⁷

The magnificent site of the legion caught the imagination of artist N. Orr, whose engravings (hand-water colored) were published in various anti-Mormon tracts from 1850-1870. One engraving shows the dashing Lt. Gen. Joseph Smith with epaulets, sash and sword on a prancing horse with six of his “wives” reviewing the Nauvoo Legion. In 1957, the same picture was reprinted in “Female Life Among the Mormons: The Wife of a Mormon Elder Recently From Utah” under the title, “Brigham Young

“Joseph Smith’s

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and his wives reviewing the Mormon Legion.” The authors probably hoped readers would think the Nauvoo Temple on the hill in the background had been re-located to the Salt Lake Valley.

Brigham Young did assume the position of Lt. Gen. upon the death of Joseph Smith and re-instituted the Nauvoo Legion as the militia for the state of Deseret and, later, the Utah Territory. “This legion was called upon in 1849 to subdue marauding Indians, and its members served in the so-called Walker War of 1853-1854, named after Wakara, a

Ute chieftain. With the approach of the Utah expedition (Johnston’s Army) in 1857-1858, the Utah Militia harassed and burned U.S. Army supply trains and prepared to prevent the entry of U.S. troops into Salt Lake City. In 1862, during the American Civil War, two units of the Nauvoo Legion protected overland mail and telegraph lines. Later, with a force of some 2,500 men, it fought against Indians in Utah’s Black Hawk War (1865-1868).⁸ The 1887 Edmunds Tucker Act signaled the end of the Nauvoo Legion, paving the way for the organization of the National Guard of Utah in 1894.

While Utah’s traditional appreciation for art, music and education were also born in Nauvoo, perhaps the crowning similarity between the two

cities was the prominent role of the Mormon temple to the design of each. Nauvoo’s was located on a small hill, the most distinctive location in the entire city. On a clear day it could be seen up and down the Mississippi River. Salt Lake’s temple, meanwhile, was located in the heart of the city’s business district, where it dominated Salt Lake’s skyline until taller buildings were constructed in the 1970s. While neither Mormon leader lived to see his temple completed, both claimed to see the buildings in prophetic vision and left clear instructions for the completion of the project.

Both Joseph Smith and Brigham Young left their fingerprints on their cities that are still recognizable 150 years later. Out of adversity and extraordinary hardship and on land nobody else wanted, they created the enduring legacy of their Zion. ▼

Karen Boren is a staff writer for the Deseret News.

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6. Encyclopedia of Mormonism, Vol. 3, p. 998.
7. Encyclopedia of Mormonism, Vol. 3, p. 998.
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NEWBORNS, TEENS, ELDERLY, HOMELESS

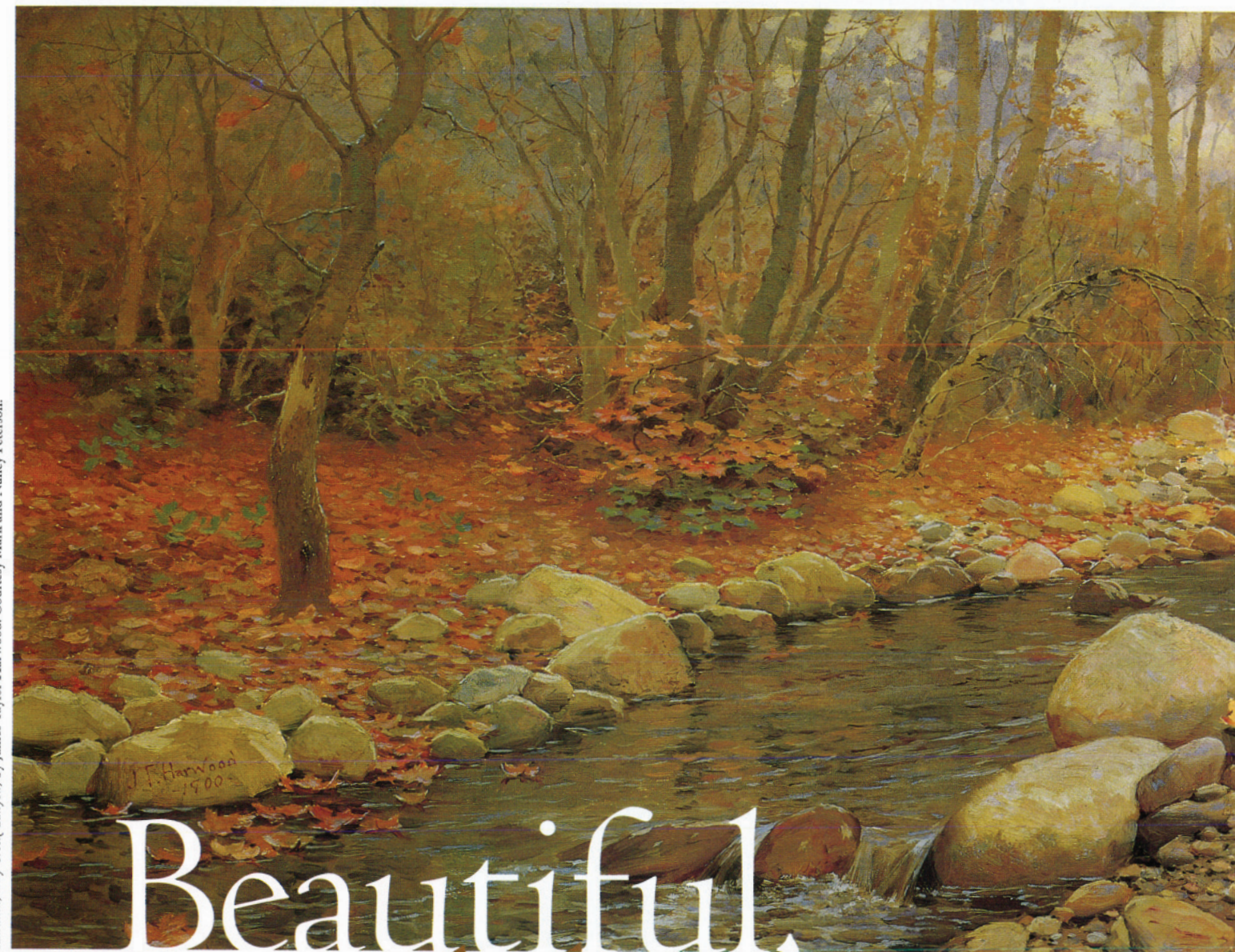
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Beautiful Troublesome City Creek

Long Banished Stream Re-Emerges in Salt Lake City Landscape



BY W. RANDALL DIXON



In May 1983 City Creek, swollen from the melting of a record mountain snow pack, overflowed its underground channel and rushed into the streets of downtown Salt Lake City. For many of the people who gathered to fill sandbags, this was their introduction to the creek that was the lifeblood of the community in the early days of Salt Lake City. After many years of providing water for the needs of the growing city, the creek came to be seen as a nuisance and was banished to an underground conduit. ✦ When the Mormon pioneers arrived in the Salt Lake Valley in July, 1847, they were attracted to the creek in the north end of the valley. Thomas Bullock described it as “a beautiful stream of water covered on both sides with willows and shrubs.”¹ John R. Young, remembered that “along the banks of the creek were thin strips of willows, rose briars and squaw bush.”² Scattered along its reaches were stands of box elder and cottonwood trees.³ ✦ Upon his return to the East, William Clayton published an appealing description of City Creek in his Latter-day Saints’ Emigrants’ Guide: “A stream of water rushes from the mountains east of the city, and, at the upper part, it divides in two branches, both of which pass through the city to the Outlet [the Jordan River]. The water is good, and very cold, and [in] abundance for mill purposes, or for irrigation.”⁴

The Pioneer Company camped on the south branch of the creek, staked out a piece of ground and began plowing, planting, and irrigating. Within a few days, workers began laying out a city centering on the temple site located between the branches of the creek, which remained in their original courses. The north branch, which roughly paralleled North Temple Street, traversed the northern part of the temple block where it was put to use powering the machinery of the Church public works located there. A couple of blocks farther west it passed through Pioneer Grove, a large natural grove used at times for picnicking. A swimming hole was formed nearby where the creek made a bend before continuing on to the Jordan River. The south fork branched off east of the temple block and flowed near the east side of East Temple, or Main Street, past houses and businesses on what soon became the principal thoroughfare in the city. Charles W. Stayner recalled the barbershop of William Henefer who had a shop on that part of the street:

"At that time City Creek went rushing past the front of the premises in its natural channel ten feet wide, and a narrow foot bridge furnished a means for customers to cross it when they wanted Mr. Henefer's service."⁵

Farther south, the creek crossed Third South Street where a bridge was built. Albert F. Philips reminisced that, "...from this bridge many of the boys, now grey haired men in Salt Lake, fished for speckled beauties..."⁶ From there the creek flowed on until it united with the waters of Red Butte, Emigration, Parley's, and Mill creeks in a marsh south of the city before eventually flowing into the Jordan River.

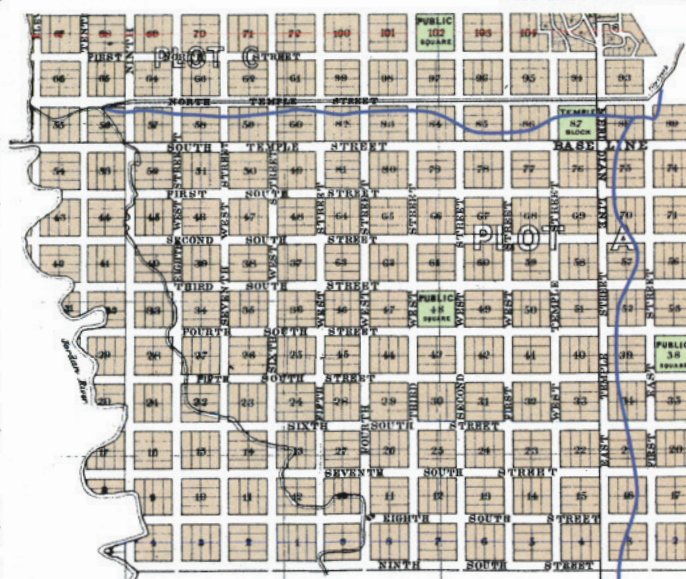
While the creek provided many benefits to the community, it also brought a recurring problem: flooding. This threat became evident just a few months after the settlement was established. Isabella Horne, who lived in the Old Fort the first winter, recalled that in March of 1848, "a terrible storm passed over City Creek Canyon. A cloud burst, and the water came rushing down to the fort, pouring into some of the houses. Our floor had two or three inches of water over it."⁷

As settlers began building homes and businesses along the banks of the creek, the likelihood of damage caused by serious flooding increased. The spring of 1853 brought an unusually high runoff. In an effort to prevent a general destruction of property, water was diverted from the north branch of the creek. Thomas

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Ellerbeck recorded the event in his diary on June 1, 1853, "This morning B[righam] Y[oung] and about 300 hands turned part of City Creek water northward, by an old course, through A. Carrington's garden, O. Hyde's garden, etc."⁸

Unfortunately, the effort was not successful, for a few days later the *Deseret News* reported:

"Water forced a passage across East Temple St...cutting a channel from 6 to 10 feet deep, leaving the machinery of the Public Works high and dry, endangering President Kimball's dwelling house, who labored all night to save it; carrying off Professor

Carrington's nursery, and a considerable portion of Prest. Hyde's garden, and doing other damage in that vicinity to a considerable amount. Thos. S. Williams' store, and the tin shop and other buildings near, situated on the South branch of the creek were in great danger, but by prompt exertion, were all saved. Many individuals were damaged in various ways, and much of the land between the city and Jordan...was flooded...The citizens of Utah have never known such high waters in the mountains before."⁹

In an effort to prevent further flood damage and to assure that the public works on the temple block would be supplied with water, a new channel for the creek was cut along North Temple between State and Main streets north of the natural stream bed. By the fall of 1853 the city council decided that the best resolution to the City Creek problem was to permanently confine it to the middle of North Temple, within a "ditch excavated 12 feet wide, 4 feet deep...to be cribbed with split poles or suitable timbers, leaving a channel 10 feet wide inside."¹⁰ Work on the ditch began in December and continued through the winter. The project entailed extending the ditch on North Temple Street excavated the previous spring. The excavation continued for four more blocks west where it intersected the natural creek bed, which continued from that point on to the Jordan River. The new channel resulted in the complete closure of the south branch of the creek and the abandonment of much of the natural bed of the north branch. The public works continued to be supplied with water from a ditch that passed through arches in the wall around the temple block.

The expected relief from spring flooding did not occur as had been intended. On June 13, 1854, after a heavy rainstorm, "City Creek came booming along, tearing thro the Prests. garden flooding E[ast] and



W[est] Temple Streets to the southern limits and N[orth] and S[outh] Temple Streets a considerable distance." (The creek was evidently attempting to reclaim its former southern fork, which had run through Brigham Young's garden but the new channel also overflowed to the north.) "Another branch threatened O. Hyde's, W. Clayton and the row of houses west rising up into Carrington's house and leaving a sediment of about 2 or 3 inches of mud on their carpeted floor...the water was about a yard deep round C. Merkley's house leaving mud run a foot deep—all along that channel fences and gardens are swept away."¹¹

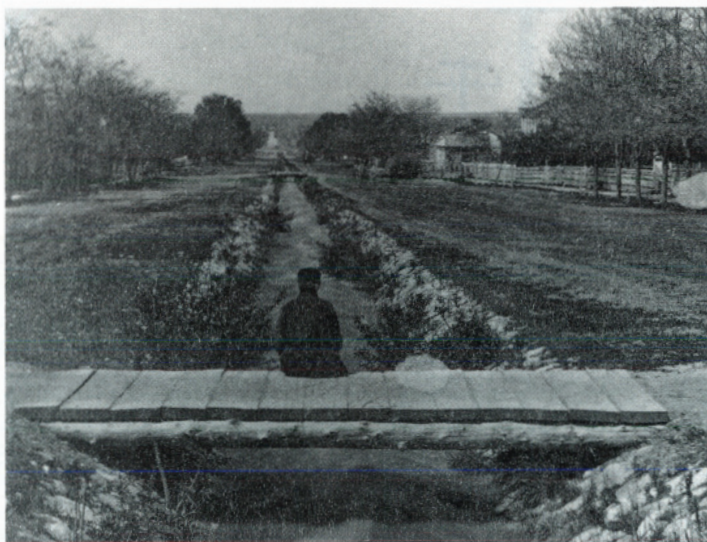
In an apparent effort to improve its efficiency, more work was done on the canal before the next spring. Church Historian George A. Smith wrote on Feb. 7, 1855, that "the Presidency have directed that the Big Ditch on the North Temple Street be extended to the river Jordan, that in case any more floods shall come from the mountains, we may in a measure be prepared for them."¹²

The extended channel evidently reduced flooding. North Temple, however, suffered from yearly erosion problems and when the runoff was especially high, flooding again occurred. After a particularly bad year in 1865, the city council decided on a project to increase the capacity of the channel. The *Salt Lake Daily Telegraph* announced on Sept. 6, 1866, that "the City Council have authorized the construction of a concave aqueduct...for a distance of 240 rods [five blocks] through the centre of North Temple Street...It is to be 3 and one-half feet deep, 14 feet across the top...to be built of heavy boulders laid by experienced masons."¹³

The aqueduct was finished before the end of the year using large boulders from the city's east bench at a cost of some \$25,000. The cost and effort were worthwhile, for the next spring during the annual run-off this article appeared in the *Deseret News*:

"May 15, 1867: City Creek—This stream, which has been a source of terror in past springs to the citizens of North Temple Street, when melting snows raised it beyond its accustomed limits, now rushes down the channel made for it last fall with circumspection that bespeaks its complete control. It is pleasant to stand at the east end of the street, and looking west, watch the new bridled and curbed stream dashing on to the Jordan. The money expended on that aqueduct has been a good investment."¹⁴

"As this city grows
and the congestion
of the business
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The aqueduct was such a success that no major changes were made until 1892, when the first section of the creek was put underground in a conduit. Gradually over the years various sections were covered, with the last open section north of Temple Square being enclosed in 1924.

For decades many people were unaware that City Creek traversed the city under North Temple Street, but the flood of 1983 brought it to local attention once more. Even after that flood subsided, interest in the creek remained high. Various proposals were made for bringing the creek to the surface as part of the urban landscape. In 1995 this came to pass, at least in part, with creek water being a major feature in the

two small parks built at the mouth of City Creek Canyon by Salt Lake City and the LDS Church. Within the parks the water is celebrated in a series of ponds and cascades, with bridges and a water wheel. Pathways follow the stream banks, and benches are provided for enjoying the water.

A *Deseret News* editorial from 1921, which discussed plans for covering the last section of the creek, has proven prophetic:

"To cover City Creek...and make of North Temple just an ordinary downtown thoroughfare would be a desecration...In that open stream, with all its historic significance in addition to its possibilities for beauty and attractiveness, the city has an asset of great value. To hide completely the flowing water within a conduit and to make of the street a stretch of ordinary pavement would be to throw away opportunity for which many cities would gladly pay a million dollars. As this city grows and the congestion of the business district increases, realization will come more and more of the value, not alone for beauty that appeals to the eye, of that open stream."¹⁵

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“Feel the Holy Land”

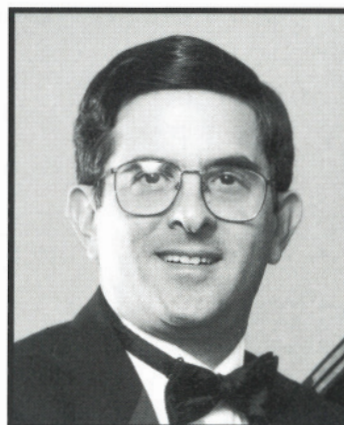
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Utah Women Helped to Achieve Statehood



he achievement of Utah's statehood is usually told in terms of senators and representatives, church officials and lobbyists. But a splendid new centennial history of Utah by Dr. Thomas G. Alexander, *Utah: The Right Place* (Salt Lake City: Gibbs Smith, 1995), makes it clear that some of the credit for statehood goes to Utah's women.

In April 1842, at an early meeting of the Nauvoo Female Relief Society, the Mormon Prophet Joseph Smith told the church's women, "I now turn the key to you in the name of God; and this Society shall rejoice, and knowledge and intelligence shall flow down from this time. This is the beginning of better days for this Society." The founding prophet thus restored to women the status they enjoyed in early Christian communities. Believing this to be a revelation on their behalf, Latter-day Saint women were forerunners in many areas. They voted to sustain leaders in church meetings, directed their own organizations and managed many forward-looking programs, such as grain-saving, hospitals, silk production and weaving and schools. They also established and maintained their own periodicals: *The Women's Exponent* and *The Young Women's Journal*.



by
Leonard J. Arrington

After the pioneers came to Utah, Mormon women were active in the professions and in business and agricul-

ture. They were journalists, doctors, lawyers and bookkeepers. They joined their husbands in campaigning against anti-Mormon legislation and demonstrated both eloquence and political savvy. They worked to achieve the right to vote, and in fact were the first women in the nation to vote and serve on juries. They ran for political office and served honorably and responsibly. As Dr.

Alexander says in his history, they along with their LDS male counterparts saw nothing incompatible in the life of the marketplace and mind and the hearth and home.



Of course, not all Latter-day Saint women cared a great deal for political accomplishment. Obert Tanner's grandmother, Mary Jane Mount Tanner, wrote in her diary in 1878: "I attended a meeting today for electing delegates to the County Convention. Political meetings are something new to me. There were several ladies present, and we all said 'Aye,' sometimes by way of exercising our rights and sometimes just to be united with our brethren. I went home feeling very important."

In 1890 LDS Church President Wilford Woodruff's "Manifesto," proclaiming the end of plural marriages in the church, enabled Utahns to come closer to the goal of statehood. The church discontinued its People's Party with the same goal in mind, and urged members to join the national political parties. Most Mormons preferred to affiliate with the Democratic Party because the Democrats, as state's rights advocates, had defended the rights of Utahns when the Republicans tried to force a national agenda on the territory and its people, just as it had done in the South. In 1890, however, the Republicans controlled Congress and the presidency. In order to persuade the national Republican Party to vote for Utah statehood, a strong Republican Party had to be developed in Utah.

And that's where Utah women exerted considerable influence. LDS Relief Society leaders decided to balance out their activities for each of the two par-

ties. General Relief Society President Zina D.H. Young and her counselors, Jane Richards and Bathsheba Smith, and Salt Lake Stake Relief Society President Isabella Horne remained Democrats, while Emmeline B. Wells, Sarah Kimball and Young Women's President Ruth May Fox signed up as Republicans. Wells, editor of *The Women's Exponent*, became vice chairman of the Republican Party in Utah and was especially active in campaigning for Republicanism, while Emily Richards was especially active in campaigning for the Democrats. These efforts were designed to entice both Democratic and Republican leaders to vote for statehood, and that is exactly what happened.

On one occasion in Sanpete County, Wells was asked to address a crowd of people assembled in a field. Being short of stature, she wanted to find a vantage point from which she could be seen, so she climbed up on a nearby manure spreader. The crowd immediately warmed up to her when she began

her talk by laughing and saying, "This is the first time I have ever spoken from a Democratic platform!"

Several notable pioneering women ran for political office in early Utah. Dr. Martha Hughes Cannon, wife of Angus Cannon, was the first woman in the nation to be elected a state senator.



Elizabeth A. Whitney, Emmeline B. Wells, and Eliza R. Snow

Wells ran for office, too, but she was not elected. In an effort to console her, a friend said, "Emmeline, every thinking person voted for you."

"Unfortunately," Wells replied, "that is not a majority of the voting public. And now people are giving me flowers, like they do for funerals, and that isn't exactly what I was hoping for."

Other Utah women continued to serve in the political realm as well as in other fields: Wells, Emily Richards, Susa Young Gates and Alice Merrill Horne were leaders of the International Congress of Women and the National Women's Suffrage Association. Mary Woolley Chamberlain was the second woman in the nation to be elected mayor of a city, and she served with an all-woman city council in Kanab in 1915. There were also early Utah women who served in Congress, as legislators, vice governors and national convention delegates. As Dr. Alexander demonstrates in his centennial history, women as well as men deserve credit for statehood. ▼

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A

new park commemorating the pioneering efforts of Murray's earliest residents was dedicated recently by Elder Alexander B. Morrison of the LDS Church's First Quorum of the Seventy.

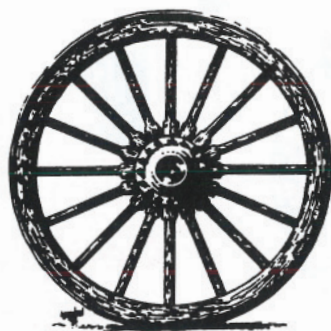
The South Cottonwood Temple Granite Rest Camp Park at 5600 South Vine Street in Murray celebrates a campsite used by stone haulers who transported large granite blocks from quarries in Little Cottonwood Canyon to the Salt Lake Temple site during the temple construction.

The park features a stone-hauling wagon, along with three large granite stones that were destined for the temple but were lost along the way. One can still see visible chisel marks on the stones. The park also includes an old rock granary, the exterior of which has been preserved as closely as possible. The granary was built in the late 1870s, mostly of granite stones gathered from the Little Cottonwood Canyon quarries.

The idea for the park was born during a board meeting of the Murray SUP chapter, and later approved at a full chapter meeting. The financial support of the local DUPs camp was obtained, as well as the approval of local LDS Church leaders (the park is located on the southeast corner of a tract of land upon which an LDS meetinghouse is built).

Orin P. Black and Vaughn Soffe co-chaired the SUP's fund-raising efforts, and Lorin Simper handled the collection and dispensing of donated money. Azra H. Welch, a retired LDS Church architect, designed the park and Vernon D. Smith planned and supervised the landscaping. Special thanks are also due to Vaughn Erikson for historical input and Luella Finlinson and Shirley Ottley of the DUP for their significant efforts.

"Much time and labor was given in the construction of the park," said the SUP's Orin P. Black. "We welcome any and all to come by and view this park."



by
Donald Rosenberg

Murray Chapter

New Park Honors Area Pioneers

Temple Quarry Chapter

Looking Inside Utah's Minerals and Plants

A camera, a microscope and the resulting slides recently gave Temple Quarry Chapter members a beautiful new look

at some of Utah's minerals and plants.

Clayton Allred, a retired administrative officer at the Tooele Army Depot, was the "artistic director" of the unusual program. Allred said it was six years ago that he first saw some slide photographs taken by a photomicrographer. "I tried it myself and was hooked," he said. "Since then, shooting and sharing my slides has become my main pleasure in life."

The natural designs are incredible, including hematite (found with iron), wulfenite (in lead deposits) and topaz from Topaz Mountain in the Thomas Range near Delta. "I used one that looks like a Christmas tree on my 1995 Christmas cards," Allred said.

Also during the December chapter meeting, new officers for 1996 were announced: Sam Allen, president; Jim Ostler, president-elect and secretary; Calvin Brady, past president; Dale Callister, treasurer; Gene and Betty Newbold, historians; Wayne Berrett, chaplain; Glen Greenwood, trekmaster; Reed Newbold and George Harris, membership; Gloria Ostler, newsletter; Carol Buchmiller and Eleanor Munk, music; and Golden Buchmiller, public relations.

submitted by Golden A. Buchmiller

Olympus Hills Chapter

Trekking to Historic Lehi

Thirty members of the Olympus Hills SUP Chapter toured historic Lehi with an excellent, knowledgeable guide, Carl Mellor. Stops included the Porter Rockwell Monument at Point of the Mountain; the railroad junction in north Lehi; the Rockwell Saloon; the John Beck home; Union Hotel; Cutler Mansion; the first ZCMI store; Lehi Roller Mills; and the Hutchings Museum.

Following lunch at Porter's Place Cafe, members visited Saratoga and Camp Floyd in Fairfield. Mr. Mellor described in great detail stories of Camp Floyd, the Tintic Indian War, Porter Rockwell's gunfight with an outlaw, the robbery of a \$5,000 gold coin payroll and the Lehi stage massacre.

submitted by McKay Anderson

Utah: This is the place for me

is a new book published by the Salt Lake City Chapter that looks at why Utah is such a great place to live. As the chapter's contribution to the celebration of Utah's statehood centennial, the book is a collection of ideas and essays from a variety of people.

Mark Nichols, who spearheaded the work, said its aim is to lift the thinking of our youth and provide them a desire to apply responsible freedoms.

All who are concerned about the social values reflected in contemporary life in the United States will be interested in reading this book. Especially those who, as parents and teachers, face challenges in dealing with young people.

The book is available through the Salt Lake City Chapter of the Sons of the Utah Pioneers.

submitted by Royal Oake

New Members

Frank Ladell Andersen (CM)
B. Robert Baird (BE)
Aaron R. Baugh (AL)
Harold P. Cahoon (CM)
Harold L. Clark (AL)
Eric Dowdle (AL)
Larry J. Dunton (AL)
Kurt Sanford Elieson (AL)
Don F. Ellis (OGP)
Mark Michael Epperson (SLC)
Claire J. Fisher (OGP)
Donald R. Hall (OGP)
Eugene M. Hall (OGP)
Frank A. Hansen (AL)

D. Earl Hurst (AL)
Valton E. Jackson (WW)
Russell K. Johnson (AL)
Joseph D. Johnston (AL)
Maxwell D. Jones (AL)
Clair T. Kilts (OGP)
Richard J. Kunde (CM)
Clint A. Loveland (BE)
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Parley Neel Mitton (OGP)
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Elmo Shields Powell (AL)
W. Lane Rogers (AL)
Darwin L. Salisbury (OGP)

Donald H. Schrum (HAR)
Emerald "L" Seitz (AL)
Charles C. Smith Jr. (HAR)
Dennis C. Smith (AL)
Thomas Dudley Spencer (HIR)
Robert Young Valentine (AL)
Robert L. Vogel (OGP)
Walter Wallace (ME)
Ralph Henry Walters (BY)
Samuel James Whitney Jr. (AL)
William A. Wilson (BY)
Harris (Boyce) Williams (TB)
G. Albert Wimmer (OGP)
David H. Woodland (AL)

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Trading Up in Southern Utah



*From
The Life Story of Mosiah Lyman Hancock
Typescript. No Date.*

Since there was no cash flow in the early days of the Cotton Mission, almost every exchange involved barter. As a result, it was considered an important skill to be able to “trade up”—that is, to end up with more value than one started with. A good example is the following account related by Mosiah L. Hancock, an early resident of Harrisburg:

“I started back for Dixie; my oxen were in splendid condition. I met George Rust, who had his horse team. One of his horses had balked with him so much that he was discouraged with it. He said: ‘I’ll give you my horses even up for your oxen.’ I knew what a smart horse jockey he was, and how green I was on all such smart trading occasions. Said I, ‘I have a notion to try and see what I can do with that team.... Give me \$5 to boot and we trade the teams, wagon and all except the loads.’ So we took off the loads and changed them and he begged me not to tell anyone what a fool he had been. I made the same request of him in regard to myself. ‘For,’ said I to him, ‘I realize that I have let you have an experienced team that has been trained a long and weary seventeen years, and I have never had the least balk with either of them.’ So we both started on our way.

“I came to Dixie at Ash Creek and met John Adair, who wanted my pinto horse. He asked: ‘How old is he?’ Said I: ‘He was sold to me as a five year old horse.’ Said he, ‘I will give you that five year old pair of steers for your horse.’ ‘That chain also,’ said I. ‘Yes,’ said he. So we traded and I hitched the steers onto my wagon and never once thought of mourning because of the loss of my other oxen.”

The Subject

under consideration at the Branch Normal School was the ill-fated Martin Handcart Company that suffered so terribly in the snow in 1856. Some sharp criticism of the LDS Church and its leaders was being indulged in for permitting any company of converts to venture across the plains with no more supplies or protection than a handcart caravan afforded. One old man in the corner sat silently and listened for as long as he could. Then he arose and spoke, his face white with emotion. And yet he spoke calmly,

deliberately, but with great sincerity.

He said in substance: “I ask you to stop this criticism. You are discussing a matter you know nothing about. Cold historic facts mean nothing here, for they give no proper interpretation of the questions involved. Was it a mistake to send the handcart company out so late in the season? Yes. But I was in that company and my wife was in it, too. We suffered beyond anything you can imagine and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism? Not one of the company ever apostatized or left the church, because every one of us came through with the absolute knowledge that God lives, for we became acquainted with him in our extremities.

“I have pulled my handcart when I was so weak and weary from illness and lack of food that I could hardly put one foot ahead of the other. I have looked ahead and seen a patch of sand or a hill slope and I have said I can go only that far and there I must give up for I cannot pull the load through it. I have gone on to that sand and when I reach it the cart began pushing me. I have looked back many times to see who was pushing my cart but my eyes saw no one. I know that the angels of God were there.

“Was I sorry that I chose to come by handcart? No. Neither then nor any minute of my life since. The price we paid to become acquainted with God was a privilege to pay and I am thankful that I was privileged to come in the Martin Handcart Company.”

From Generations of Websters, p. 217

Centennial trivia:

Did you know that the state of Utah has a pledge to go with its flag? The words to the pledge are as follows: “I honor the flag of my state and bow my head in reverence to the pioneers who were the founders of the State of Utah.” ▼

Do you have an amusing pioneer anecdote or an interesting pioneer tale that you’d like to share? We’d love to hear from you. Please send your stories to Deseret Views, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.

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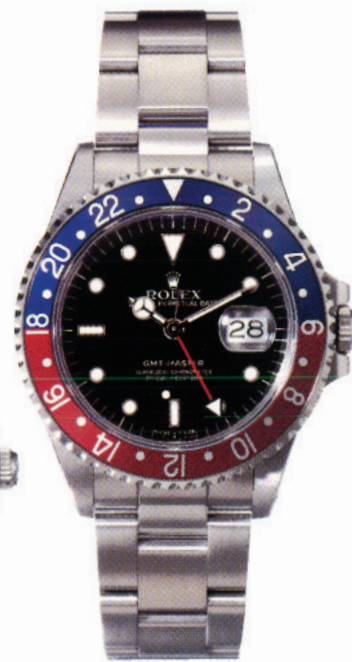
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Explorer I



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